# MANUAL

# FOR

# FORTY HOURS

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# FORTY HOURS

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# Forty Hours' Adoration

## CHAPTER I.

### Historical Sketch of the Forty Hours' Adoration.

THE Forty Hours' Adoration of the Blessed Sacrament, in memory of the forty hours during which the Sacred Body of Jesus was in the sepulchre, began at Milan about the year 1534. It soon spread into other cities of Italy, and, in 1551, was introduced into Rome, where it was celebrated on the first Sunday in every month by the Arch-confraternity *della Trinità dei Pellegrini*, founded by Saint Philip Neri in 1548, and on the third Sunday in every month by the Arch-confraternity *di S. Maria dell' Orazione.*

By the Apostolic Constitution *Graves et diuturnae*, dated November 25, 1592, Clement VIII provided that the Blessed Sacrament should be exposed for public adoration, in continuous succession, on the altars of certain churches in Rome. He enriched the devotion with special indulgences. On the first Sunday of Advent of that year the devotion was commenced in the Chapel of the Apostolical Palace.

Paul V, by the Brief *Cum felicis recordationis*, May 10, 1606, confirmed the Decree of Clement VIII and established the devotion in *perpetuum.* Succeeding Pontiffs issued various rules and directions for this devotion, which were collected by order of Clement XI and published January 21, 1705: these are called after him the *Instructio Clementina.* The *Instructio Clementina* was confirmed and promulgated anew by order of Clement XII, September 1, 1730.

This Devotion was first introduced into the Diocese of Philadelphia in 1853 by the saintly Bishop Neumann; next, in 1858, into the Archdiocese of Baltimore; and finally, at the Plenary Council of Baltimore in 1866, formally approved (confirmed by Papal Indults) for all the Dioceses of the United States. In the course of time many petitions have been sent to the Holy See to grant some dispensations from the rules of the *Clementine Instruction.* On 22 January, 1914

Pope Pius X, through the Sacred Congregation of the Holy Office,[1] granted the following modifications:

Whenever, in the judgment of the Ordinary, the directions of the *Clementine Instruction* cannot be fully carried out, it will be sufficient for the purpose of gaining the Indulgences and securing the privileged altar, if the Exposition takes place at any hour before noon of the first day, continues throughout the following day and closes at noon or later of the third day, even though the Exposition be interrupted at night.

## CHAPTER II.

### Indulgences.

1. During Forty Hours' Devotion all altars in that church are privileged altars. A plenary indulgence is applicable to any departed soul for whom Mass is offered at a privileged altar.

2. A *Plenary Indulgence* is granted once a day, on *each* of the three days of the Exposition, to all persons who, being truly repentant, receive the Sacraments of Penance and of the Eucharist, *visit the church* and say *five our Fathers, Hail Marys* and *Glory be to the Father*, and add *one Our Father, Hail Mary* and *Glory be to the Father*, for the intention[2] of the Sovereign Pontiff.

3. A *Partial Indulgence of fifteen years* is granted as often as the church is visited during the Exposition. Sorrow for sin is necessary to gain this Indulgence. These Indulgences are applicable to the souls in Purgatory.[3]

The Confession may be made *within eight days immediately preceding* the Exposition. Holy Communion may be received *on the day before* the Exposition begins; both Confession and Holy Communion may also be made on any day *within the octave* of the Exposition.[4]

It is not required that the Confession be made or Communion be received in the Church in which the Blessed Sacrament is exposed.[5]

If Communion be received in the Church of Exposition, and during the Exposition, this visit will answer for the one prescribed as necessary to gain the Indulgence.[6]

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[1] *A.A.S.*, 1914, p. 74.

[2] The *intentions* of the Holy Father are: the spread of the Catholic faith, the triumph of Holy Church, the conversion of sinners, peace and union among Christian princes and rulers, and the extirpation of heresy.

[3] *A.A.S.*, 1933, p. 381.

[4] Can. 931, § I.

[5] *Raccolta*, p. xx.

[6] *Raccolta*, p. xxv.

Invalids, and those suffering from chronic disease, who are incapable of making the required visit to the Church or of receiving Holy Communion, may be dispensed from one or both of these obligations, if, according to their ability, they perform some other work prescribed by the confessor.[1] For the sick and aged in Religious Communities the like exemption was granted by Leo XIII, January 16, 1886.[2]

## CHAPTER III.

### Masses.

1. The Forty Hours' Adoration is celebrated with the three solemn votive Masses: the votive Mass of the Blessed Sacrament in white vestments on the first and third day; the votive Mass *pro Pace* in violet vestments on the second day.[3] All three Masses must be at least *cantatae*, unless an Apostolic Indult authorizes the substitution of a low Mass. The celebration of these three votive Masses follows the rules laid down for the solemn votive Mass "*pro re gravi et publica simul causa*" as given in the Roman Missal under "Additione et Variationes in Rubricis Missalis", II, 3, and V, 3.—S. R. C., Apr. 27, 1927.

2. *Days on which the three votive Masses are not permitted.* The three votive Masses are allowed on any day in the year, except the following:

(*a*) Sundays of the first class.

(*b*) Feasts, double of the first class.

(*c*) Ash Wednesday; Monday, Tuesday and Wednesday of Holy Week. On the last three days of Holy Week the devotion of the Forty Hours is strictly forbidden.—S. R. C., May 18, 1883.

(*d*) On the Vigils of Christmas and Pentecost and All Souls' Day. Besides, the two votive Masses of the Blessed Sacrament are not permitted on days when the Office is said, or commemoration is made of any mystery of our Lord connected with the Blessed Sacrament. These feasts include Corpus Christi, Sacred Heart, Most Precious Blood, Holy Cross, Most Holy Redeemer, or a Feast of the Passion of Our Lord.

(*e*) The octaves of Easter and Pentecost.

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[1] *Decr. Auth.*, n. 393, September 18, 1862.

[2] *Acta S. Sedis*, Vol. XXVIII, p. 462. See *Ecclesiastical Review*, Vol. X, p. 452.

[3] A votive Mass for some other necessity may be offered, if such be the wish of the local Ordinary.

3. *Orations to be said at these votive Masses.* These votive Masses admit *sub distincta conclusione* a commemoration of any Sunday, a feria in Advent or Lent, Rogation Days, and the September Ember days. If, however, there should be an obligation of a conventual Mass, or high Mass be celebrated of the Office of the day, these solemn votive Masses do not admit of any of the above commemorations. At the votive Mass *pro Pace* is added *sub distincta conclusione* and after the Orations prescribed by the rubrics the commemoration of the Blessed Sacrament. This commemoration is, however, omitted on the above feasts of our Lord.

4. *Gloria and Credo.* The Gloria is always said at the two Masses of the Blessed Sacrament, but omitted at the Mass *pro Pace.* The Credo is always said at these three Masses, whether they are celebrated on a Sunday or a weekday.

5. *Preface.* The Preface is the one proper to the season, if one is designated; otherwise the Common Preface is to be said. This is the rule for the Masses of the three days.

6. *Last Gospel.* The last Gospel is *always* that of St. John.

7. *Mass to be said on days when the solemn votive Masses are not permitted.* On days mentioned under No. 2 when the solemn votive Mass is not permitted, the Mass of the days is to be celebrated. At that Mass the commemoration of the Blessed Sacrament or *pro Pace* is added to the oration of the day under the same conclusion; and, at the Mass which takes the place of the Mass *pro Pace*, the commemoration of the Blessed Sacrament is added after all the other commemorations prescribed for a solemn votive Mass. However, the commemoration of the Blessed Sacrament is omitted at any of the Masses in which commemoration is made of any of the mysteries of our Lord. The Gloria is always said, unless the Mass is celebrated in purple vestments, and the Credo is always said. On the first or third day, when the votive Mass of the Blessed Sacrament, which would otherwise be said that day, is commemorated, the Common Preface is said, unless a Preface proper to the season is assigned.

8. *Special Rules for All Souls' Day.* On All Souls' Day none of the three votive Masses is permitted. The Requiem Mass is the only Mass allowed on that day. If All Souls' Day is the first day of the Forty Hours, the solemn Exposition of the Blessed Sacrament takes places after the Requiem Mass; if it is the third day, the solemn Mass of Requiem is celebrated after the procession and reposition of the Blessed Sacrament. When the second day of the Forty Hours occurs on All Souls' Day, the solemn Requiem Mass as well as all low Masses

*de Requiem* are celebrated in purple vestments, observing that no Requiem Mass is allowed at the altar where the Blessed Sacrament is exposed.

9. *Low Masses during Forty Hours' Devotion.* Unless an Apostolic Indult authorizes the substitution of a low Mass for the solemn votive high Mass, the low Masses enjoy no special privilege, and have to be said according to the Ordo of the day with the commemoration of the Blessed Sacrament *sub distincta conclusione* even on feasts of first class. This commemoration is, however, omitted when the Mass is said or commemoration made of one of the mysteries of our Lord connected with the Blessed Sacrament. On account of the Forty Hours' Adoration neither the Gloria, nor Credo, nor special Preface are added to the private low Masses, unless the Ordo prescribes them.

10. On Ash Wednesday, Monday, Tuesday and Wednesday of Holy Week the Orations, Preface and Pater noster are sung *tono feriali*, and the *Oratio super populum* after the Postcommunion is sung under its own conclusion.[1]

11. At the altar of Exposition only the Masses of Exposition and of Reposition should be celebrated,[2] unless there is no other suitable altar in the church, or a long existing custom sanctions the celebration of other Masses at this altar.[3] The same is to be said of the distribution of Communion as of the celebration of Mass; unless sanctioned by custom or justified by necessity, it should not take place at the altar of Exposition, but at another altar, in the tabernacle of which the ciborium containing consecrated Particles should be kept.[4] The Mass *pro Pace* should *not* be celebrated at the altar at which Communion is distributed, nor at the altar of Exposition,[5] unless necessity or custom demands it.

12. During the Forty Hours' Adoration, the blessing of the candles on the feast of the Purification, of the ashes on Ash Wednesday, of the palms on Palm Sunday takes place at the side altar, if the church be large, but the procession is omitted. If the church be small, so that these ceremonies would divert the attention of the faithful from the Blessed Sacrament, then even the blessing is omitted.[6] If the parochial Mass on Sunday is celebrated at the altar on which the Blessed

[1] S. R. C., May 18, 1883.
[2] Instr. Clem. § xii.
[3] Gardellini, Instr. Clem. § xii, ad nn. 4 et 6.
[4] S. R. C., Nov. 12, 1831.
[5] Instr. Clem. § xiv.
[6] Martinucci, *Manuale SS. Caer.* lib. ii, c. xxxviii, nn. 111 and 112.

Sacrament is exposed, the *Asperges* must be given; only the sprinkling of the altar is omitted.[1]

13. In all Masses and ceremonies celebrated *before* the daily Exposition, the general rules are followed.

14. At Masses during the Exposition the bell is not rung at the Sanctus, Elevation and Communion; but as the priest is going out from the sacristy to begin Mass, a low signal may be given with the usual bell at the sacristy.[2]

15. On the morning of the second and third days the Blessed Sacrament is exposed *more solito* with incensation; the *Pange Lingua* with the Oration *Deus, qui nobis*, etc., may be sung. The same ceremonies may be observed at the reposition in the evening of the first and second days; Benediction is then to be given.[3]

16. Commemoration of the Most Blessed Sacrament is made only at the Masses celebrated at the altar of exposition in the church.[4]

17. During Forty Hours' Devotion the *oratio imperata simpliciter* is omitted. If the Mass is not sung, all other *orationes imperatae* must be added provided the total number of orations does not exceed three.

18. At the solemn votive Masses, the celebrant uses the solemn tone for the Orations, Preface and Pater Noster.

## CHAPTER IV.

### Ceremonies.

#### A.—THINGS TO BE PREPARED FOR THE MASS OF EXPOSITION.

1. *At the Altar.*—The Mass of Exposition must be celebrated at the main altar, on which the Blessed Sacrament is to be exposed for adoration.[5] A throne on which a corporal is spread should be erected above the tabernacle, and surrounded by a sufficient number of wax candles.[6] A *white* antependium, even though the Mass should require vestments of another color. Altar charts, missal on stand, and cross. Relics of saints and statues, except such as form a part of the altar and those of angels supporting candelabra, should be removed. All the other altars should be tastefully adorned.

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[1] S. R. C., July 18, 1885.
[2] Gardellini, Instr. Clem. § xvi.
[3] Martinucci, lib. ii, c. xxxviii, ad 24.
[4] S. R. C., Mar. 23, 1955.
[5] Instr. Clem. § ii.
[6] The Clementine Instruction requires twenty lighted candles. Some authors maintain that twelve lighted candles will suffice. However, the custom in U. S. is to light twenty candles.

2. *On the Credence.*—Everything that is required for a solemn Mass. On the paten two large hosts; one for the Mass, the other for the Exposition.

3. *On a side-table*—A cope of the color of the vestments used at Mass; a *white* humeral veil; for the priest who, instead of the deacon, will place the ostensorium on the throne after the procession a stole of the same color as the vestments of the celebrant; books containing the litany and prayers, and the ostensorium.

4. *In any convenient place.*—The processional cross; canopy for the procession; *ombrellino* which is extended over the altar to the canopy, and candles for the assisting clergy.

5. *In the Sanctuary.*—Bench for the celebrant and ministers, at the usual place.

6. *In the Sacristy.*—The usual vestments for Celebrant, Deacon and Subdeacon; surplices for priests who may assist, and for the altar-boys; two censers and boats.

### B.—MASS.

7. The solemn Mass of Exposition is celebrated as other solemn Masses, except that two large hosts are consecrated, one of which is used for the Exposition, and which, at the Offertory, is placed on the corporal to the left of the chalice. At the Preface all the candles on the altar are lighted. The torch-bearers remain kneeling at the altar until the Host is placed in the ostensorium after the Communion; and before leaving they genuflect on both knees. Whilst the celebrant is collecting the fragments on the corporal, the ostensorium is carried to the altar by the Master of Ceremonies, who makes a genuflection on one knee going to the altar and returning from it.

8. When the celebrant has consumed the Precious Blood, he places the chalice on the corporal at his left side, and the subdeacon covers it with the pall. Then the deacon and subdeacon genuflect, exchange places, and genuflect again with the celebrant. The celebrant places the Host in the lunula, which the deacon puts in the ostensorium. The deacon then closes the ostensorium and places it on the back part of the corporal, taking care that its front faces the celebrant. All three genuflect, the deacon and subdeacon exchange places and again genuflect. The subdeacon then uncovers the chalice, and the celebrant purifies the corporal at the place where the second Host rested. During the remainder of the Mass the rules laid down for a Mass *coram*

*Sanctissimo* must be observed.[1] Lighted candles are distributed to the assisting clergy after the Communion.

### C.—PROCESSION.

9. After the last Gospel the celebrant and sacred ministers go to the centre of the altar, on the predella, genuflect on one knee, and go *per breviorem* to the bench. Here they remove their maniples, and the celebrant puts off his chasuble and assumes a cope corresponding in color with the vestments of the Mass. In the meantime the sacristan removes the cross, charts, and missal with stand, from the altar.[2]

10. Standing at the bench, the celebrant, without blessing it, puts incense into the two censers with the thurifers present. He proceeds to the altar with the sacred ministers; all genuflect on both knees *in plano*, rise and kneel on the lowest step. Then the celebrant incenses the Blessed Sacrament as usual, making, as the ministers also do, a profound inclination before and after. The deacon puts the humeral veil on the celebrant's shoulders; the subdeacon fastens it, and together all three go up to the predella. The deacon ascends the predella, and the celebrant and subdeacon kneel on its edge. The deacon genuflects on the predella, takes the ostensorium, turns to the celebrant, who, after having made a profound inclination to the Blessed Sacrament, receives the ostensorium in both hands which are covered with the ends of the veil. He then rises, and remains facing the altar. The deacon genuflects on one knee to the Blessed Sacrament, and then rises with the subdeacon. All stand on the predella turned towards the people, the deacon being on the right and the subdeacon on the left of the celebrant, holding the ends of the cope. As soon as they have turned towards the people, the *Pange Lingua* is intoned by the chanters.[3]

11. The cross-bearer, *in surplice*,[4] and the two acolytes, carrying their candlesticks, who have been standing at the sanctuary railing facing the altar, now turn towards the people and, without genuflecting, move on. The clergy in surplice genuflect on both knees and

[1] *Vide* Chapter v.

[2] All who are engaged in any manner about the altar during the Exposition must be dressed in cassock and surplice. Martinucci, lib. ii, c. xxxviii, 12.

[3] During the procession the *Pange Lingua* is sung down to the *Tantum Ergo* and then resumed at the *Nobis Datus*. If necessary or customary, the celebrant can intone the Pange Lingua.

[4] Instr. Clem., § xx.

follow, two by two, carrying lighted candles in the *outward* hand.[1] Then come the two censer-bearers, gently swinging their censers, followed by the celebrant and sacred ministers (reciting alternately psalms and hymns), under the large canopy, which is borne by the senior priests, or, if need be, by laymen.[2] The sacristan or an acolyte takes the *ombrellino* and holds it over the celebrant while he moves from the altar to the large canopy, which is prepared at the entrance to the sanctuary.

12. The procession of the Forty Hours' Adoration is supposed to be confined to the church[3] but, if the church be too small, it is permitted to proceed a short distance outside of it.[4] If the procession goes outside of the church there should be on each side of the large canopy four acolytes carrying lighted candles in lanterns on staffs.[5] During the procession all the bells of the church should be rung *festivo more.*

13. When the procession returns to the altar the members of the confraternities, etc., without genuflecting, go immediately to their places and kneel. The cross-bearer places the cross in some convenient place; the acolytes place their candlesticks on the credence; the clergy, without making any reverence to the altar, return to their places and kneel at the approach of the Blessed Sacrament; and the thurifers stand at the corners of the altar. The large canopy is carried as far as the entrance to the sanctuary; the *ombrellino* is held over the celebrant until he reaches the altar.[6] The canopy is put in some convenient place, and those who carry it receive lighted candles and kneel in the sanctuary, if in surplice, but outside the rails if in secular dress.

14. When the deacon arrives at the foot of the altar, he kneels on both knees and receives the ostensorium from the celebrant; after rising, and having waited until the celebrant kneels and adores the Blessed Sacrament, he ascends the altar, places the ostensorium on the throne and, having made a genuflection on the predella, returns

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[1] Confraternities, societies and school children taking part in the procession *must precede* the cross-bearer. Gardellini, Instr. Clem., § xx, 1. They should be put in order towards the end of Mass, so that the whole procession will have been formed by the time the celebrant is ready to accompany it. The celebrant should not be kept waiting by the passage of the societies or children. Those who take their places in the procession after the Host has been put into the ostensorium must genuflect on both knees in front of the altar.

[2] Martinucci, lib. ii, c. xxxviii, 62.

[3] Instr. Clem., § xxi.

[4] Instr. Clem., § xxi.

[5] Martinucci, lib. ii, c. xxxviii, 63.

[6] Martinucci, *loc. cit.*, 65-69.

to the right of the celebrant on the lowest step.[1] As soon as the deacon has ascended the altar, the subdeacon removes the humeral veil from the celebrant's shoulders, who, with the sub-deacon at his left, kneels on the lowest step.

15. After the ostensorium has been placed on the throne, the chanters intone the *Tantum Ergo*, and at the *Genitori* the Blessed Sacrament is incensed *more solito*. When the *Genitori* is finished, the chanters, kneeling in the centre of the sanctuary, intone the Litany of the Saints; the choir sings the responses. At the end of the Litany the celebrant intones *Pater Noster*, reciting the rest secretly as far as *Et ne nos inducas*, etc., which he sings. The chanters then intone the Psalm *Deus in adjutorium*, at the end of which the celebrant, kneeling, sings the versicles from the book which the sacred ministers hold on each side. Immediately before the *Dominus vobiscum* the celebrant rises and with hands joined sings the Orations, after which he kneels and sings the versicle *Domine exaudi*. The chanters sing *Exaudiat nos*, to which the celebrant subjoins *Fidelium animae* and the choir answers *Amen*.

After a short prayer all, having made a genuflection on both knees before the altar, return to the sacristy in the usual order, remaining uncovered until they get beyond the view of the Blessed Sacrament.

16. If for any reason there cannot be a procession, none of the other ceremonies are to be omitted. Hence, after Mass the celebrant assumes the cope at the bench and proceeds with the sacred ministers to the foot of the altar, genuflects *in plano* on both knees, rises, and kneels on the lowest step.

Then a thurifer with censer and boat, and four candle-bearers with lighted candles, go to the centre of the sanctuary, and genuflect on both knees; the acolytes remain kneeling. The thurifer rises, goes to the celebrant, who puts incense into the censer and in the usual manner incenses the Blessed Sacrament. The clergy in the choir kneel. The ostensorium is placed on the throne by the deacon, or by another priest in surplice and stole, or in defect of either, by the celebrant himself. The *Pange Lingua* is sung and, at the *Genitori*, incense is again put into the censer and the Blessed Sacrament is incensed; the Litany and prayers are sung as above, or recited if they cannot be sung.[2]

[1] If it be difficult for the deacon to expose the Blessed Sacrament on the throne, he places It on the altar, genuflects and returns to the celebrant's right. Then another priest in surplice and stole (of the color of the celebrant's vestments) exposes It with usual genuflections.

[2] Martinucci, lib. ii, c. xxxviii, 82; Wapelhorst, *Comp. S. Lit.*, § 220, 8.

### D.—MASS "PRO PACE."

1. *The things to be prepared* at the altar and in the sacristy are the same as those for any ordinary solemn Mass. The color of the vestments is violet, except on days when the votive Mass *pro Pace* cannot be celebrated,[1] when the color corresponds with the current office.

2. This Mass should not be celebrated at the altar of Exposition; nor at the altar where there is a tabernacle containing the consecrated Particles for distributing Holy Communion to the faithful. However, if custom sanctions or necessity requires it, it may be celebrated at the altar of Exposition.[2]

3. The ceremonies are the same as at any ordinary solemn Mass. If, however, it be celebrated at the altar of Exposition, all the changes incident to the Mass *coram Sanctissimo* must be observed.[3] In this case the cross may remain on the altar, or it may be removed from it, according to the prevailing customs in each church.[4] The altar cards and missal should be on the altar, but they must be removed immediately after Mass. All the candles ought to be lighted before Mass.

4. The Mass ought to be a solemn Mass, or, where there is only one clergyman, at least a *Missa cantata.*

### E.—MASS OF REPOSITION.

1. *Things to be prepared.*—In the sanctuary and sacristy everything as for the Mass of Exposition on the first day, except that no second host is necessary. On the altar, the missal on its stand, and the altar cards. All the candles must be lighted before Mass.

2. The Mass ought to be a solemn Mass, or if there is only one priest, at least a *Missa cantata.* The ceremonies of a Mass *coram Sanctissimo* must be observed.[5]

3. After the last Gospel the celebrant and sacred ministers genuflect on one knee on the predella, go *per breviorem* to the bench, lay aside their maniples, and the celebrant exchanges his chasuble for a cope of the same color as the vestments of the Mass. All go to the front of the altar, genuflect on both knees *in plano*, rise and kneel on the lowest step.

4. The chanters begin the Litany immediately. After *Peccatores* the acolytes give candles to the clergy and light them; the thurifers

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[1] *Vide* chap. iii, 2, 7.
[2] *Vide* chap. iii, 11.
[3] *Vide* chap. vi.
[4] S. R. C., Sept. 2, 1744.
[5] *Vide* chap. vi.

with censers and boats approach the altar, and the procession is formed as on the first day. After the versicle *Domine, exaudi orationem meam* the celebrant rises with the ministers, puts incense into both censers and, kneeling, incenses the Blessed Sacrament. The thurifers place themselves at each corner of the altar. The humeral veil is put on the shoulders of the celebrant, who, together with the subdeacon, ascends the steps and kneels on the edge of the predella. The deacon goes up with them but, instead of kneeling on the predella, he genuflects on one knee, takes down the ostensorium from the throne, and places it in the hands of the celebrant, who, before receiving it, adores the Blessed Sacrament.[1] After the celebrant, having received the ostensorium in both hands, which should be covered with the ends of the veil, the deacon genuflects and adores the Blessed Sacrament. Then the celebrant, in company with the sacred ministers, ascends the predella and all turn towards the people, the deacon being at the right and the subdeacon at the left of the celebrant. The chanters intone the *Pange Lingua*,[2] and the procession, which is in all respects similar to that of the first day, begins to move.

5. When the procession returns to the altar, the deacon places the ostensorium on the corporal, and the subdeacon removes the veil from the shoulders of the celebrant. The chanters then begin the *Tantum Ergo*. At *Genitori* the Blessed Sacrament is incensed; the thurifers, having genuflected on both knees, carry the censers to the sacristy. At the end of the hymn, the *Panem de coelo*, etc., is sung; then the celebrant rises and sings, without *Dominus vobiscum*, the prayer *Deus qui nobis* and the others which follow. Having finished the prayers, he again kneels, sings the *Domine exaudi*, etc., after which the chanters sing *Exaudiat nos*, to which the celebrant subjoins, *Fidelium animae*, etc.

6. The deacon adjusts the veil on the celebrant's shoulders and the subdeacon ties it in front, after which Benediction is given as usual. After the Benediction the Blessed Sacrament is placed in the tabernacle and all leave the sanctuary in the usual order.

7. If the procession does not take place, the following order is observed. After the celebrant has assumed the cope, he, with the sacred ministers, goes to the altar, and the Litany, psalm and versicles and

[1] If another priest takes the ostensorium from the throne, he places it on the corporal, makes a genuflection on one knee and retires. Then the deacon ascends the platform and observes what is prescribed above.

[2] If necessary or customary, the celebrant can intone the Pange Lingua.

responses down to *Domine exaudi* are sung. Towards the end of the Litany, a thurifer and four acolytes with lighted candles go to the sanctuary. After the *Domine exaudi* the *Pange Lingua* is sung throughout. At the *Genitori* the Blessed Sacrament is incensed. Then, having omitted the *Dominus vobiscum*, the *Panem de coelo* is sung, after which the celebrant rises and sings the orations. Everything else as noted in the preceding paragraph.

8. If the Forty Hours' Adoration is to end on the evening of the third day, all return to the sacristy after the Mass. In the evening, the celebrant goes to the altar in company with the sacred ministers, and the ceremonies prescribed above, Nos. 4, 5, 6 and 7 of this section, are observed. The color of the celebrant's cope and stole and of the vestments of the sacred ministers is *white*.[1]

9. The Consecrated Host used for the Exposition must be consumed during a subsequent Mass, either the same morning or the following.[2]

## CHAPTER V

### Special Directions for Solemn Mass in Presence of the Blessed Sacrament Exposed.

1.—*Celebrant.* 1st. As soon as he comes in sight of the Blessed Sacrament he removes his biretta. 2d. He omits all reverences to the choir. 3d. Going to the altar to begin Mass, he makes a genuflection *in plano* on both knees; he does the same returning from it after Mass, if the Blessed Sacrament remains exposed. 4th. Whenever he goes to, or leaves, the centre of the altar he genuflects on one knee. At the *Dominus Vobiscum* before the Orations, and at the *Orate Fratres*, he genuflects before and after turning to the people. If already at the centre of the altar, he kisses the altar or performs any other ceremony *before* genuflecting; otherwise *after* genuflecting. 5th. He may sit, as in an ordinary Solemn Mass, but without biretta.

6th. When putting incense into the censer at the Introit, Gospel and Offertory, he recites the usual formulas, and blesses it. 7th. During the incensation of the altar he does not incense the cross, but instead of it he incenses the Blessed Sacrament, kneeling with the sacred ministers on the edge of the predella. At the Offertory he incenses the *oblata* first, after that the Blessed Sacrament, and then the altar. 8th. When he is incensed he does not stand on the predella, as in ordinary Masses, but *in plano*, on the Epistle side, and with his face turned towards the people. He stands in the same position when he washes his hands.

[1] S. R. C., Sept. 20, 1806.

[2] Instr. Clem. § xxxi.

9th. When singing the *Dominus Vobiscum* he retires a little towards the Gospel side, and turns a little more than half round to the people. At the *Orate fratres* he does the same, *without completing the circle.* 10th. When giving the blessing at the end of Mass, he says the *Benedicat vos Omnipotens Deus* with the usual elevation of the hands and eyes; but instead of merely inclining at *Deus*, he genuflects, turns, blesses the people, and, instead of completing the circle, he goes to read the last Gospel *without another genuflection.* At the last Gospel he does not sign the altar,[1] and at the *Verbum caro factum est* he genuflects towards the Blessed Sacrament. 11th. When going to the sacristy he resumes his biretta as soon as he has passed beyond the view of the Blessed Sacrament. 12th. From the Consecration to the end of Communion, the ceremonies of an ordinary solemn Mass are observed.

2.—*Deacon.* 1st. When he comes in view of the Blessed Sacrament he removes his biretta. 2d. He omits all reverences to the choir, except before and after the incensation after the Offertory. 3d. Going to the altar at the beginning of Mass he makes a genuflection *in plano* on both knees; he does the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 4th. When going to the centre of the altar, and receding from it, he makes a genuflection on one knee. 5th. He genuflects before ascending the predella after the intonation of the *Gloria* and *Credo* and at the *Sanctus.*

6th. He may sit as in ordinary solemn Mass, but does not wear biretta. 7th. He does not kiss anything he presents to the celebrant or receives from him, except the paten and chalice at the Offertory, and the paten again after the *Pater Noster.* He also kisses the celebrant's hand on these occasions and when receiving the blessings before going to sing the Gospel. 8th. When the celebrant incenses the Blessed Sacrament at the Introit and Offertory the deacon kneels at the celebrant's right, on the edge of the predella, raising the back of the celebrant's chasuble. At the Offertory he does *not* remove the chalice from the middle of the corporal during the incensation of the altar. At the Offertory he incenses the celebrant *in plano* on the Epistle side. 9th. He genuflects both before and after singing the *Ite, missa est*, and turns only partly towards the people. 10th. From the Consecration to the end of Communion the ceremonies are the same as in an ordinary solemn Mass.

3.—*Subdeacon.* 1st. As soon as he comes in view of the Blessed Sacrament he removes his biretta. 2d. He omits all reverences to the

[1] If the Blessed Sacrament is not on the table of the altar, but on the throne he signs the altar. Martinucci, lib. ii, c. vii, 48.

choir. 3rd. Having arrived at the altar at the beginning of Mass he genuflects *in plano* on both knees; he does the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 4th. When going to the centre of the altar or receding from it he genuflects on one knee. 5th. He genuflects on one knee before ascending the predella after the intonation of the *Gloria* and *Credo* and at the *Sanctus*. 6th. He may sit, as in ordinary solemn Masses, but does not wear biretta. 7th. He does not kiss anything he presents to the celebrant or receives from him; however, he does kiss the celebrant's hand after the singing of the Epistle. 8th. When the celebrant incenses the Blessed Sacrament at the Introit the subdeacon kneels, at the celebrant's left, on the edge of the predella, raising the back of the celebrant's chasuble. 9th. From the Consecration to the end of Communion the ceremonies of an ordinary solemn Mass are observed.

4.—*Acolytes*. 1st. Going to the altar they genuflect *in plano* on both knees; they do the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 2d. They omit all reverences to the choir. 3d. When they carry the wine and water, and the chalice veil to the altar, before ascending, and after descending, they genuflect *in plano* on one knee. 4th. At the Sanctus, Consecration and Communion, they do not ring the bell. 5th. During the Mass when passing the centre of the altar they genuflect on one knee only. 6th. They present the water and towel for the *Lavabo* to the celebrant *in plano* on the Epistle side.

5. *Thurifer*. 1st. Going to the altar he genuflects *in plano* on both knees; he does the same returning to the sacristy after Mass, if the Blessed Sacrament remains exposed. 2d. At all other times, passing the centre of the altar and going to or receding from the centre of the altar he genuflects on one knee only. 3d. Before he carries the censer to the celebrant to have incense put into it and after returning to his place he genuflects *in plano* on one knee only. 4th. During the incensation he genuflects with the celebrant, and remains kneeling whilst the Blessed Sacrament is incensed.

## CHAPTER VI.

### When a Bishop Carries the Blessed Sacrament in the Procession.

1. *Things to be prepared.*

(*a*) *In the Sanctuary*.—Bugia on the *credence*, and cushion on lowest step of the altar.

(*b*) *In the Sacristy.*—*White* cope and stole,[1] pectoral cross, cincture, alb and amice. Precious mitre and, if he be the Ordinary, also crosier. Veils for mitre and crosier bearers. *White* vestments for deacon and subdeacon, even though the vestments used at Mass were of another color. If he be an Archbishop, and the ceremonies take place in his own diocese, vestments should be prepared for a second subdeacon who will carry the archiepiscopal cross.

2. At the end of the last Gospel, the celebrant of the Mass and the sacred ministers go to the centre of the predella, genuflect on one knee, and go to the foot of the altar. Here, together with the acolytes and Master of Ceremonies, they genuflect on both knees, rise, and go to the sacristy, putting on their birettas as soon as they are out of sight of the Blessed Sacrament. When they arrive in the sacristy, all salute the Bishop. The sacred ministers then remove their maniples, and, if the vestments used at Mass were not white, they put on white dalmatics.[2]

3. They then assist the Bishop in vesting. The deacon puts the mitre on the Bishop's head, and, if he be the Ordinary, the subdeacon hands him the crosier. The deacon and subdeacon put on their birettas. The Bishop rises, and all bow to the cross in the sacristy and then proceed to the altar.[3]

4. *At the Ceremony of Exposition.* The two thurifers lead the procession, followed by the acolytes,[4] the Bishop between the sacred ministers, and the mitre and crosier bearers follow. As soon as the sacred ministers come in sight of the Blessed Sacrament they take off their birettas, and the deacon removes the Bishop's mitre, and gives it to the mitre-bearer.

Having arrived at the foot of the altar all in turn genuflect on both knees *in plano.*

After genuflecting, the thurifers retire to the Epistle side; but the acolytes place themselves at either side of the bearer of *processional* cross, who stands close to the railing of the sanctuary.

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[1] S. R. C., Sept. 20, 1806.

[2] If the ministers of the Mass are not to assist the Bishop, then two others should vest before the end of Mass and assist in vesting the Bishop.

[3] If the officiating prelate is an Archbishop, and in his own diocese, he bows to the archiepiscopal cross, which is carried by the second subdeacon, who stands before him.

[4] If the celebrant is an Archbishop, the subdeacon who carries the archiepiscopal cross turns the figure of the cross towards the Archbishop, and walks between the acolytes.

The Bishop having genuflected with the sacred ministers rises and puts incense in the thuribles, which are offered by the thurifers. He then kneels on the cushion placed on the lowest step and incenses the Blessed Sacrament *more solito*. If the Bishop be in his own diocese, and, therefore, uses his crosier, he gives the crosier to the subdeacon as soon as he arrives at the middle of the altar; the subdeacon passes it to the crosier-bearer.

5. The deacon puts the humeral veil over the Bishop's shoulders, and the subdeacon fastens it; the deacon in the meantime ascends the predella, takes the Blessed Sacrament, and gives It to the Bishop in the manner prescribed, chap. iv, sect. C. 10; the other ceremonies are the same as noted above, chap. iv, sect. C. 10, et seq. In the procession, the crosier-bearer, carrying the crosier with both hands, walks immediately before the thurifers, and if an Archbishop pontificates in his own diocese, the subdeacon, with the archiepiscopal cross, walks before the crosier-bearer. The mitre-bearer, carrying mitre, and the train-bearer, carrying the Bishop's train, follow the Bishop.

6. *At the Reposition* the Bishop goes to the altar with the sacred ministers, genuflects *in plano* on both knees, rises and kneels on the cushion placed on the lowest step. Then the chanters begin the Litany. Towards the end of the Litany, the thurifers bring their thuribles to the altar. All the other functions in this ceremony are carried out as described above in this chapter and in chap. iv, sect. E. 4, et seq.

## Synopsis of the Ceremonies of Exposition

1. **Mass,** after which the Blessed Sacrament is incensed; then the

2. **Procession** during which the *Pange Lingua* is sung. The *Pange Lingua* is sung here even if the Procession should for some reason have to be omitted. After the procession the

3. **Tantum Ergo** is sung, and at the *Genitori* the Blessed Sacrament is incensed. The *Panem de coelo*, etc., is omitted and the

4. **Litany** is chanted. After the last *Kyrie eleison* the celebrant, kneeling on the lowest step of the altar, intones *Pater noster* (secreto) and *Et ne nos inducas*, etc. Then

5. **Psalm LXXIX** *Deus in adiutorium*, etc. is intoned by the chanters and sung alternately with the clergy or choir, after which the celebrant, still kneeling, sings *tono feriali* the versicles *Salvos fac*, etc. After the *Domine, exaudi orationem meam* the celebrant rises and sings *Dominus vobiscum* and the

6. **Orations** from a book held before him by the sacred ministers.

# Pange Lingua

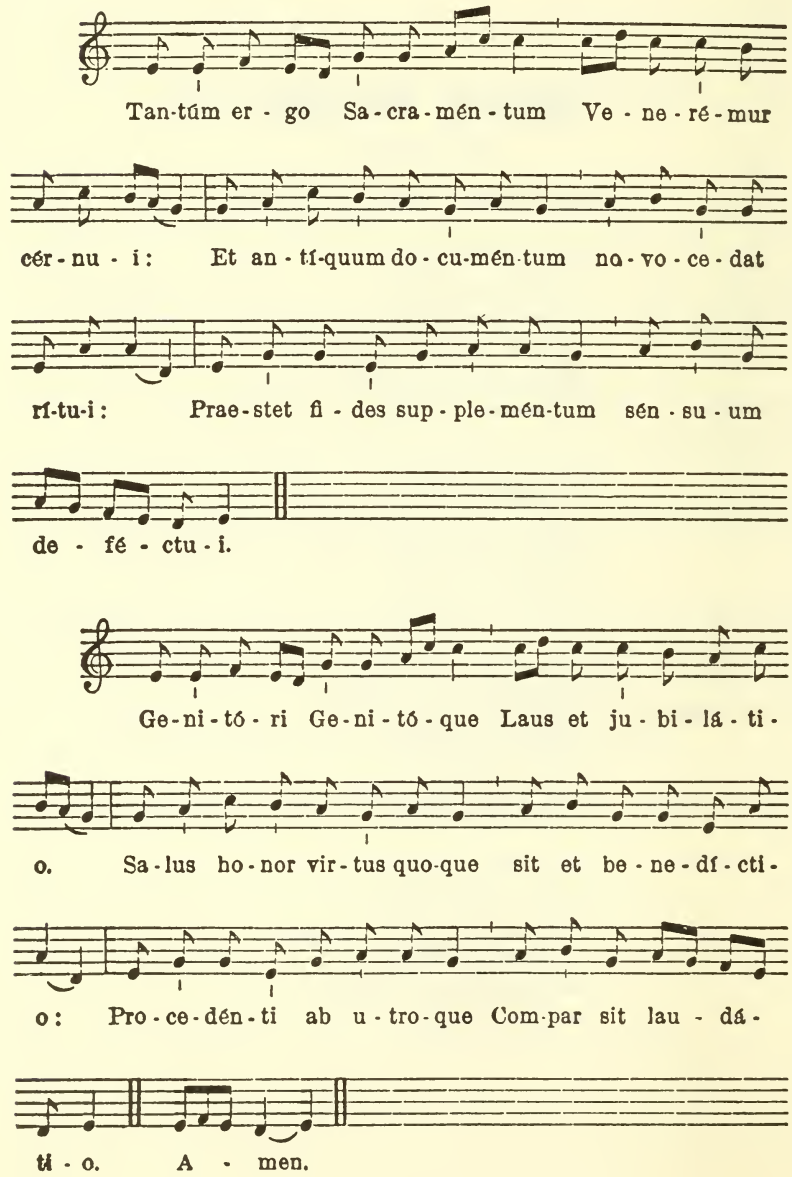
## HYMN DURING THE PROCESSION.

Pange lingua gloriosi
Corporis mysterium,
sanguinisque pretiosi,
Quem in mundi pretium
Fructus ventris generosi
Rex effudit Gentium.

Nobis datus, nobis natus
Ex intacta Virgine,
Et in mundo conversatus,
Sparso verbi semine,
Sui moras incolatus
Miro clausit ordine.

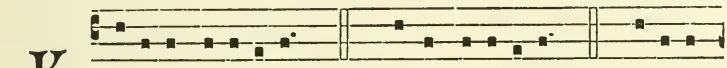
In supremae nocte coenae
Recumbens cum fratribus
Observata lege plene
Cibis in legalibus,
Cibum turbae duodenae
Se dat suis manibus.

Verbum caro panem verum
Verbo carnem efficit:
Fitque sanguis Christi merum,
Et si sensus deficit;
Ad firmandum cor sincerum
Sola fides sufficit.

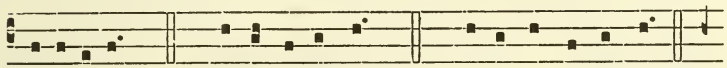
# Tantum Ergo

Tan-túm er - go Sa-cra-mén-tum Ve - ne-ré-mur
cér-nu - i: Et an-tí-quum do-cu-mén-tum no-vo-ce-dat
rí-tu-i: Prae-stet fi - des sup-ple-mén-tum sén-su-um
de - fé - ctu - i.
Ge-ni-tó-ri Ge-ni-tó-que Laus et ju-bi-lá-ti-
o. Sa-lus ho-nor vir-tus quo-que sit et be-ne-dí-cti-
o: Pro-ce-dén-ti ab u-tro-que Com-par sit lau - dá-
ti - o. A - men.

# Litaniae[1] et Preces

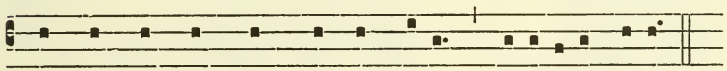
[1] The first five invocations are always repeated when a Litany is sung.



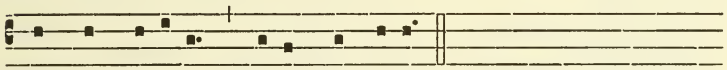
K Yri- e e-lé- i-son. *ij.* Chríste e-lé- i-son. *ij.* Ký-ri- e



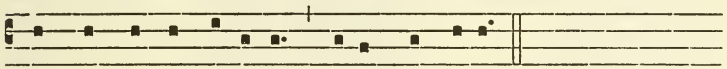
e-lé- i-son. *ij.* Chríste áudi nos. *ij.* Chríste, exáudi nos. *ij.*



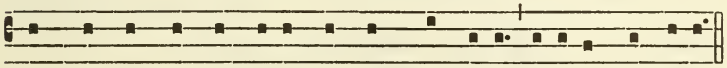
Pá- ter de caé- lis, Dé- us, mi-se*ré-re* nóbis.
Fí- li Red- émptor múndi, Dé- us, mi-se*ré-re* nóbis.
Spí- ri- tus Sán-cte, Dé- us, mi-se*ré-re* nóbis
Sáncta Trí- ni- tas, únus Dé- us, mi-se*ré-re* nóbis.



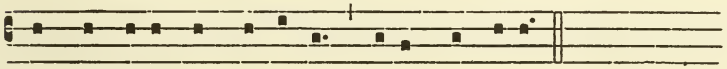
Sáncta Ma-rí- a, ó*ra pro* nóbis.



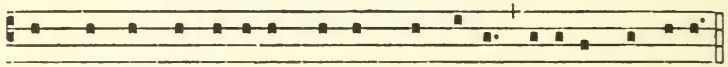
Sáncta Dé- i Gé-nitrix, ó*ra pro* nóbis.
Sáncta Vírgo vírginum, ó*ra pro* nóbis.
Sáncte Mícha-el, ó*ra pro* nóbis.
Sáncte Gábri-el, ó*ra pro* nóbis.
Sáncte Rápha-el, ó*ra pro* nóbis.



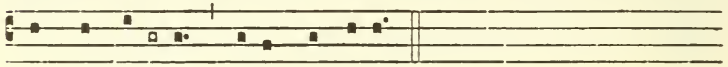
Omnes sáncti Ange-li et Archánge-li, orá-*te pro* nóbis.
Omnes sáncti beatórum Spirítuum órdines, orá-*te pro* nóbis.



Sáncte Jo-ánnes Baptísta, ó*ra pro* nóbis.
Sáncte Jó-seph, ó*ra pro* nóbis.

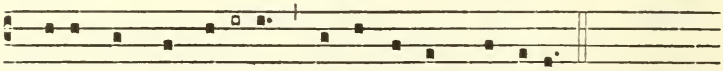


Omnes sáncti Patri-árchae et Prophétae, orá-*te pro* nóbis.



Sáncte Pé- tre, *óra pro* nóbis.

| | |
|---|---|
| Sáncte Páule, | *óra pro* nóbis. |
| Sáncte Andréa, | *óra.* |
| Sáncte Jacóbe, | *óra.* |
| Sáncte Joánnes, | *óra.* |
| Sáncte Thóma, | *óra.* |
| Sáncte Jacóbe, | *óra.* |
| Sáncte Philippe, | *óra.* |
| Sáncte Bartholomaée, | *óra.* |
| Sáncte Matthaée, | *óra.* |
| Sáncte Simon, | *óra.* |
| Sáncte Thaddaée, | *óra.* |
| Sáncte Mathía, | *óra.* |
| Sáncte Bárnaba, | *óra.* |
| Sáncte Lúca, | *óra.* |
| Sáncte Márce, | *óra.* |
| Omnes sáncti Apóstoli et Evangelístae, | *oráte.* |
| Omnes sáncti Discípuli Dómini, | *oráte.* |
| Omnes sáncti Innocéntes, | *oráte.* |
| Sáncte Stéphane, | *óra.* |
| Sáncte Laurénti, | *óra.* |
| Sáncte Vincénti, | *óra.* |
| Sáncti Fabiáne et Sebastiáne, | *oráte.* |
| Sáncti Joánnes et Páule, | *oráte.* |
| Sáncti Cósma et Damiáne, | *oráte.* |
| Sáncti Gervási et Protási, | *oráte.* |
| Omnes sáncti Mártyres, | *oráte.* |
| Sáncte Silvéster, | *óra.* |
| Sáncte Gregóri, | *óra.* |
| Sáncte Ambrósi, | *óra.* |
| Sáncte Augustine, | *óra.* |
| Sáncte Hierónyme, | *óra.* |
| Sáncte Martine, | *óra.* |
| Sáncte Nicoláe, | *óra.* |
| Omnes sáncti Pontífices et Confessóres, | *oráte.* |
| Omnes sáncti Doctóres, | *oráte.* |
| Sáncte Antóni, | *óra.* |
| Sáncte Benedicte, | *óra.* |
| Sáncte Bernárde, | *óra.* |
| Sáncte Dominice, | *óra.* |
| Sáncte Francisce, | *óra.* |
| Omnes sáncti Sacerdótes et Levítae, | *oráte.* |
| Omnes sáncti Mónachi et Eremítae, | *oráte.* |
| Sáncta María Magdaléna, | *óra.* |
| Sáncta Agatha, | *óra.* |
| Sáncta Lúcia, | *óra.* |
| Sáncta Agnes, | *óra.* |
| Sáncta Caecília, | *óra.* |
| Sáncta Catharína, | *óra.* |
| Sáncta Anastásia, | *óra.* |
| Omnes sánctae Vírgines et Víduae, | *oráte.* |
| Omnes Sáncti et Sánctae Déi, | intercéd*ite pro* nóbis. |



Propí- *ti-* *us* és- to, párce nó-bis Dómine.
Propí- *ti-* *us* és- to, exáu-di nos Dómine.
Ab *ómni* má- lo, lí-be- ra nos Dómine.

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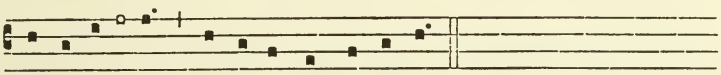
Ab omni peccáto, líbera
Ab íra tua, líbera
Ab imminéntibus periculis[1], líbera
A flagéllo terraemótus, líbera
A peste, fame et bello, líbera
A subitánea et improvísa morte, líbera
Ab insidiis diáboli, líbera
Ab ira, et odio, et omni mala voluntáte, líbera
A spíritu fornicatiónis, líbera
A fúlgure et tempestáte, líbera
A morte perpétua, líbera
Per mystérium sanctae Incarnatiónis tuae, líbera
Per Advéntum tuum, líbera
Per Nativitátem tuam, líbera
Per Baptísmum et sanctum Jejúnium tuum, líbera
Per Crucem et Passiónem tuam, líbera
Per Mortem et Sepultúram tuam, líbera
Per sanctam Resurrectiónem tuam, líbera
Per admirábilem Ascensiónem tuam, líbera
Per advéntum Spíritus sancti Paráclíti, líbera
In die judícii, líbera

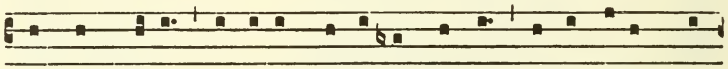


Pec*ca*-tó- res, te rogámus áudi nos.

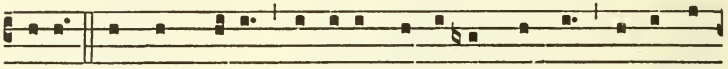
Ut nobis parcas, te rogámus
Ut nobis indulgeas, te rogámus
Ut ad veram poeniténtiam nos perdúcere digneris, te rogámus
Ut Eccléstam tuam sanctam | [2]régere et conservare digneris, te rogámus
Ut Domnum Apostólicum[3] et omnes ecclesiásticos ordines | in sancta religióne conserváre digneris, te rogámus
Ut inimícos sanctae Eccléstae | humiliáre digneris, te rogámus
Ut régibus et princípibus christiánis | pacem et veram concórdiam donáre digneris, te rogámus
Ut cuncto populo christiáno | pacem et unitátem largíri digneris, te rogámus

[1] The order of invocations here differs from that of the Roman Breviary, but is in accordance with the prescriptions of the Ritual for the Forty Hours' Adoration.
[2] Pause; do not inflect.
[3] *Sede vacante* the words *Domnum Apostolicum et* are omitted and the petition reads *Ut omnes ecclesiasticos ordines*, etc.

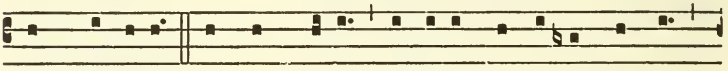
Ut omnes errántes ad unitátem Eccléſiae revocáre, | et infidéles univérsos ad Evangélii lumen perdúcere dignéris, te rogámus
Ut nosmetípsos in tuo sancto servítio | confortáre, et conseváre dignéris, te rogámus
Ut mentes nostras | ad coeléstia desidéria érigas, te rogámus
Ut ómnibus benefactóribus nostris | sempitérna bona retríbuas, te rogámus
Ut ánimas nostras, | fratrum, propinquórum et benefactórum nostrórum | ab aetérna damnatióne erípias, te rogámus
Ut fructus terrae dare | et conserváre dignéris, te rógamus
Ut ómnibus fidélibus defúnctis | réquiem aetérnam donáre dignéris, te rogámus
Ut nos exaudíre dignéris, te rogámus
Fili Dei, te rogámus



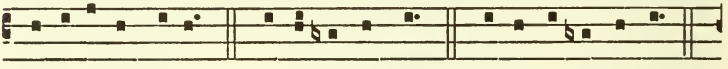
Agnus Dé- i, qui tóllis peccá-ta múndi, párce nóbis, Dó-



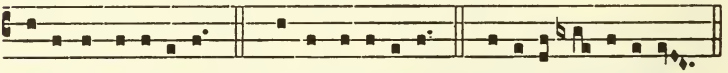
mine. Agnus Dé- i, qui tóllis peccá-ta múndi, exáudi



nos, Dómine. Agnus Dé- i, qui tóllis peccá-ta múndi,

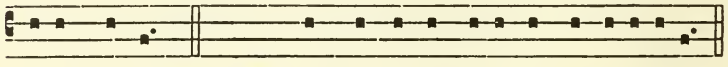


mi-seré-re nóbis. Chríste, áudi nos. Chríste, exáudi nos.

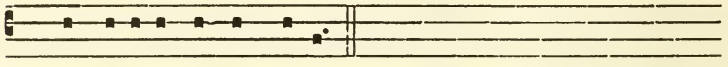


Kýri- e, e-lé- ison. Chríste, e-lé- ison. Kýri- e, e-lé- i- son.

*The celebrant, kneeling, intones*



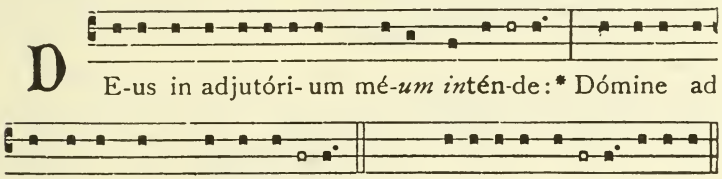
Páter nóster. *in silence.* ℣. Et ne nos indúcas in tentati- ónem.



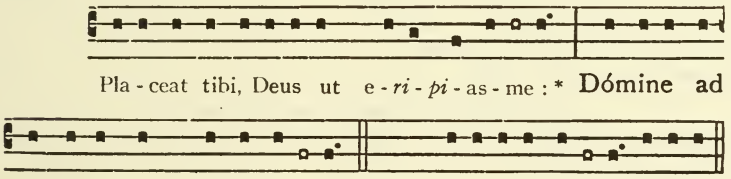
℟. Sed líbera nos a má-lo.

*The chanters intone*
Psalm 69[1]

Psalm 69.




2. Confundántur et revereántur, * qui quáerunt ánimam meam.
3. Avertántur retrórsum et erubéscant * qui volunt mihi mala.
4. Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.
5. Exúltent et laeténtur in te omnes qui quaerunt te, * et dicant semper: Magnificétur Dóminus, qui diligunt salutáre tuum.
6. Ego vero egénus et pauper sum: * Deus ádjuva me.
7. Adjútor meus, et liberátor meus es tu: * Dómine, ne moréris.
8. Glória Patri et Fílio, et Spíritu Sancto.
9. Sicut erat in princípio, et nunc et semper, * et in saecula saeculórum. Amen.




2. Confundántur, et erubéscant, qui quaerunt vitam meam.
3. Cedant retrórsum, et pudore afficiántur, qui delectántur malis meis.
4. Recédant confusióne opérti, qui dicunt mihi: Euge, euge!
5. Exúltent et laeténtur de te omnes qui quaerunt te;
et dicant semper: Magnificétur Deus, qui desíderant auxílium tuum.
6. Ego autem miser sum et pauper, Deus, succúrre mihi!
7. Adjútor meus et liberátor meus es tu: Dómine, ne tardáveris.
8. Glória Patri et Fílio, et Spíritu Sancto.
9. Sicut erat in princípio, et nunc et semper, * et in saécula saeculórum. Amen.

[1] a) In the *old* version chanters intone as far as the asterisk and all continue the verse.
b) Chanters take second verse and all even verses.
[2] In the *new* version chanters take odd verses from the beginning.

*The celebrant, kneeling, sings the following versicles to which the choir or clergy responds.*

V. Salvos fac servos tuos.
R. Deus meus sperántes in te.
V. Esto nobis Dómine, turris fortitúdinis.
R. A fácie inimíci.
V. Nihil proffíciat inimícus in nobis.
R. Et fílius iniquitátis non appónat nocére nobis.
V. Dómine, non secúndum peccáta nostra fácias nobis.
R. Neque secúndum iniquitátes nostras retríbuas nobis.
V. Orémus pro Pontífice nostro N.[1]
R. Dóminus consérvet eum, et vivíficet eum †, et beátum fáciat eum in terra * et non tradat eum in ánimam inimicórum ejus.
V. Orémus pro benefactóribus nostris.
R. Retribúere dignáre, Dómine † ómnibus nobis bona faciéntibus propter nomen tuum * vitam aetérnam. Amen.
V. Orémus pro fidélibus defúnctis.
R. Réquiem aetérnam dona eis, Dómine, *et lux perpétua lúceat eis.
V. Requiéscant in pace.
R. Amen.
V. Pro fátribus nostris absentibus.
R. Salvos fac, servos tuos, Deus meus, sperántes in te.
V. Mitte eis, Domine, auxílium de Sancto.
R. Et de Sion tuére eos.
V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.

*The celebrant rises and sings "tono feriali."*

V. Dominus vobiscum.
R. Et cum spiritu tuo.

OREMUS.

Deus, qui nobis sub Sacraménto mirábili Passiónis tuae memóriam reliquísti: tribue, quaésumus, ita nos Córporis, et Sánguinis tui sacra Mystéria venerári, ut Redemptiónis tuae fructum in nobis júgiter sentiámus.

*From Advent to the Nativity.*

Deus, qui de Beátae Maríae Vírginis utero Verbum tuum, Angelo nuntiánte, carnem suscípere voluisti praesta supplícibus tuis, ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

---

[1] *Sede vacante* this versicle and response are omitted.

*From the Nativity to the Purification.*

**Deus, qui salutis aeternae Beatae Mariae virginitate foecunda humano generi praemia praestitisti: tribue, quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem vitae suscipere Dominum nostrum Jesum Christum Filium tuum.**

*From the Purification to Advent (except during Paschaltide).*

**Concede nos famulos tuos, quaesumus, Domine Deus, perpetua mentis, et corporis sanitate gaudere: et gloriosa Beatae Mariae semper Virginis intercessione a praesenti liberari tristitia, et aeterna perfrui laetitia.**

*During Paschaltide.*

**Deus, qui per resurrectionem Filii tui, Domini nostri Jesu Christi, mendum laetificare dignatus es: praesta, quaesumus; ut, per ejus Genitricem Virginem Mariam, perpetuae capiamus gaudia vitae.**

**Omnipotens[1] sempiterne Deus, miserere famulo tuo Pontifici nostro N. et dirige eum secundum tuam clementiam in viam salutis aeternae, ut, te donante, tibi placita cupiat, et tota virtute perficiat.**

**Deus, refugium nostrum et virtus, adesto piis Ecclesiae tuae precibus, auctor ipse pietatis: et praesta, ut quod fideliter petimus, efficaciter consequamur.**

**Omnipotens[2], sempiterne Deus, qui salvas omnes, et neminem vis perire: respice ad animas, diabolica fraude deceptas; ut omni haeretica pravitate deposita, errantium corda resipiscant, et ad veritatis tuae redeant unitatem.**

**Omnipotens, sempiterne Deus, qui vivorum dominaris simul et mortuorum, omniumque misereris, quos tuos fide et opere futuros esse praenoscis: te supplices exoramus, ut pro quibus effundere preces decrevimus, quosque vel praesens saeculum adhuc in carne retinet, vel futurum jam exutos corpore suscepit, intercedentibus omnibus Sanctis tuis, pietatis tuae clementia omnium delictorum suorum veniam consequantur. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit, et regnat in unitate Spiritus Sancti Deus, per omnia saecula saeculorum.**
**R. Amen.**

*The celebrant kneels and sings*

**V. Domine, exaudi orationem meam.**

**R. Et clamor meus ad te veniat.**

*The chanters intone*

**V. Exaudiat nos omnipotens et misericors Dominus.**

**R. Et custodiat nos semper. Amen.**

*The celebrant subjoins*

**V. Fidelium animae per misericordiam Dei requiescant in pace.**

**R. Amen.**

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[1] *Sede vacante* this oration is omitted.

[2] For Archdiocese of Baltimore approved in 1858, and extended to all Dioceses of the United States, 24 January, 1868.

## Synopsis of the Ceremonies of Reposition

1. **Mass,** after which is sung the

2. **Litany** with Psalm lxix and the versicles *Salvos fac*, etc. down to *Dominus vobiscum* (exclusive), after which the Blessed Sacrament is incensed. Then the

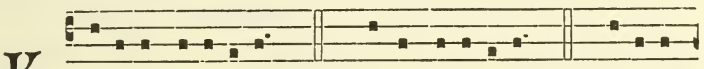
3. **Procession** during which the *Pange Lingua*[1] is sung. After the procession, as soon as the Blessed Sacrament has been placed on the corporal, the

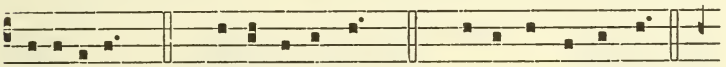
4. **Tantum Ergo** is sung, and at the *Genitori* the Blessed Sacrament is incensed. Then *Panem de coelo* is intoned, and the celebrant rises and sings the

5. **Orations,** and the Benediction follows.

[1] If the procession does not take place the *Pange Lingua* may not be omitted.

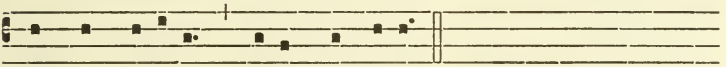
# Litaniae[1] et Preces

[1] The first five invocations are always repeated when a Litany is sung.

K Yri- e e-lé- i-son. *ij.* Chríste e-lé- i-son. *ij.* Ký-ri- e

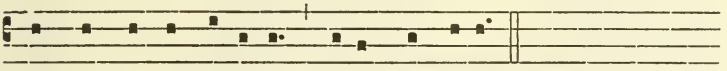


e-lé- i-son. *ij.* Chríste áudi nos. *ij.* Chríste, exáudi nos. *ij.*

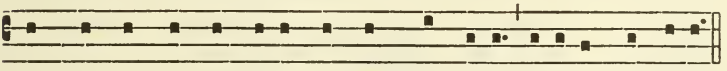
Pá- ter de caé- lis, Dé- us, mi-se*ré-re* nóbis.
Fí- li Red- émptor múndi, Dé- us, mi-se*ré-re* nóbis.
Spí- ri- tus Sán-cte, Dé- us, mi-se*ré-re* nóbis
Sáncta Trí- ni- tas, únus Dé- us, mi-se*ré-re* nóbis.



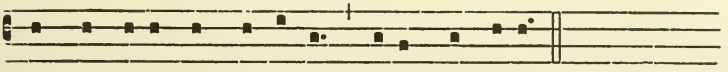
Sáncta Ma-rí- a, óra *pro* nóbis.



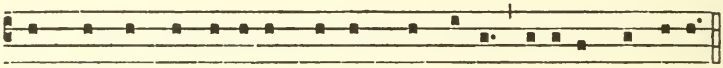
Sáncta Dé- i Gé-nitrix, óra *pro* nóbis.
Sáncta Vírgo vírginum, óra *pro* nóbis.
Sáncte Mícha-el, óra *pro* nóbis.
Sáncte Gábri-el, óra *pro* nóbis.
Sáncte Rápha-el, óra *pro* nóbis.



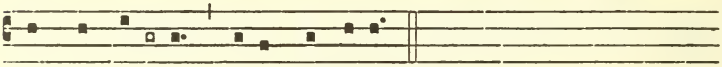
Omnes sáncti Ange-li et Archánge-li, orá-*te pro* nóbis.
Omnes sáncti beatórum Spirítuum órdines, orá-*te pro* nóbis.



Sáncte Jo-ánnes Baptísta, óra *pro* nóbis.
Sáncte Jó-seph, óra *pro* nóbis.



Omnes sáncti Patri-árchae et Prophétae, orá-*te pro* nóbis.



Sáncte Pé- tre, *óra pro* nóbis.

| | |
|---|---|
| Sáncte Páule, | *óra pro* nóbis. |
| Sáncte Andréa, | *óra.* |
| Sáncte Jacóbe, | *óra.* |
| Sáncte Joánnes, | *óra.* |
| Sáncte Thóma, | *óra.* |
| Sáncte Jacóbe, | *óra.* |
| Sáncte Philippe, | *óra.* |
| Sáncte Bartholomaée, | *óra.* |
| Sáncte Matthaée, | *óra.* |
| Sáncte Simon, | *óra.* |
| Sáncte Thaddaée, | *óra.* |
| Sáncte Mathía, | *óra.* |
| Sáncte Bárnaba, | *óra.* |
| Sáncte Lúca, | *óra.* |
| Sáncte Márce, | *óra.* |
| Omnes sáncti Apóstoli et Evangelistae, | oráte. |
| Omnes sáncti Discípuli Dómini, | oráte. |
| Omnes sáncti Innocéntes, | oráte. |
| Sáncte Stéphane, | *óra.* |
| Sáncte Laurénti, | *óra.* |
| Sáncte Vincénti, | *óra.* |
| Sáncti Fabiáne et Sebastiáne, | oráte. |
| Sáncti Joánnes et Páule, | oráte. |
| Sáncti Cósma et Damiáne, | oráte. |
| Sáncti Gervási et Protási, | oráte. |
| Omnes sáncti Mártyres, | oráte. |
| Sáncte Silvéster, | *óra.* |
| Sáncte Gregóri, | *óra.* |
| Sáncte Ambrósi, | *óra.* |
| Sáncte Augustíne, | *óra.* |
| Sáncte Hierónyme, | *óra.* |
| Sáncte Martíne, | *óra.* |
| Sáncte Nicoláe, | *óra.* |
| Omnes sáncti Pontífices et Confessóres, | oráte. |
| Omnes sáncti Doctóres, | oráte. |
| Sáncte Antóni, | *óra.* |
| Sáncte Benedícte, | *óra.* |
| Sáncte Bernárde, | *óra.* |
| Sáncte Dominice, | *óra.* |
| Sáncte Francísce, | *óra.* |
| Omnes sáncti Sacerdótes et Levítae, | oráte. |
| Omnes sáncti Mónachi et Eremítae, | oráte. |
| Sáncta María Magdaléna, | *óra.* |
| Sáncta Agatha, | *óra.* |
| Sáncta Lúcia, | *óra.* |
| Sáncta Agnes, | *óra.* |
| Sáncta Caecília, | *óra.* |
| Sáncta Catharína, | *óra.* |
| Sáncta Anastásia, | *óra.* |
| Omnes sánctae Vírgines et Víduae, | oráte. |
| Omnes Sáncti et Sánctae Déi, | intercédite *pro* nóbis. |

Propí- *ti-* *us* és- to, párce nó-bis Dómine.
Propí- *ti-* *us* és- to, exáu-di nos Dómine.
Ab *ómni* má- lo, lí-be- ra nos Dómine.

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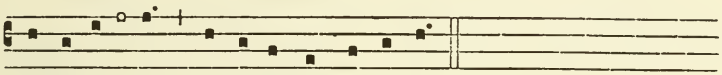
Ab omni peccáto, líbera
Ab ira tua, líbera
Ab imminéntibus perículis[1], líbera
A flagéllo terraemótus, líbera
A peste, fame et bello, líbera
A subitánea et improvísa morte, líbera
Ab insídiis diáboli, líbera
Ab ira, et odio, et omni mala voluntáte, líbera
A spíritu fornicatiónis, líbera
A fúlgure et tempestáte, líbera
A morte perpétua, líbera
Per mystérium sanctae Incarnatiónis tuae, líbera
Per Advéntum tuum, líbera
Per Nativitátem tuam, líbera
Per Baptísmum et sanctum Jejúnium tuum, líbera
Per Crucem et Passiónem tuam, líbera
Per Mortem et Sepultúram tuam, líbera
Per sanctam Resurrectiónem tuam, líbera
Per admirábilem Ascensiónem tuam, líbera
Per advéntum Spíritus Sancti Paráclíti, líbera
In die judícii, líbera

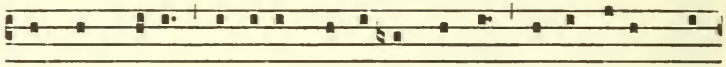



Ut nobis parcas, te rogámus
Ut nobis indúlgeas, te rogámus
Ut ad veram poeniténtiam nos perdúcere dignéris, te rogámus
Ut Ecclésiam tuam sanctam | régere et conserváre dignéris, te rogámus
Ut Domnum Apostólicum[2] et omnes ecclesiásticos ordines | in sancta religióne conserváre dignéris, te rogámus
Ut inimícos sanctae Ecclésiae | humiliáre dignéris, te rogámus
Ut régibus et princípibus christiánis | pacem et veram concórdiam donáre dignéris, te rogámus
Ut cuncto populo christiáno | pacem et unitátem largíri dignéris, te rogámus

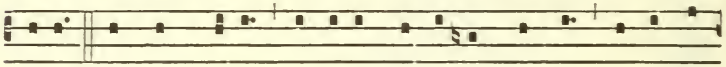
[1] The order of invocation here differs from that of the Roman Breviary, but is in accordance with the prescriptions of the Ritual for the Forty Hours' Adoration.

[2] *Sede vacante* the words *Domnum Apostolicum et* are omitted and the petition reads *Ut omnes ecclesiasticos ordines*, etc.

Ut omnes errántes ad unitátem Ecclésiae revocáre, | et infidéles univérsos ad Evangélii lumen perdúcere dignéris, te rogámus
Ut nosmetípsos in tuo sancto servítio | confortáre, et conserváre dignéris, te rogámus
Ut mentes nostras | ad coeléstia desidéria érigas, te rogámus
Ut ómnibus benefactóribus nostris | semipitérna bona retríbuas, te rogámus
Ut ánimas nostras, | fratrum, propinquórum et benefactórum nostrórum | ab aetérna damnatióne eripias, te rogámus
Ut fructus terrae dare | et conserváre dignéris, te rogámus
Ut omnibus fidélibus defúnctis | réquiem aetérnam donáre dignéris, te rogámus
Ut nos exaudire digneris, te rogámus
Fili Dei, te rogámus

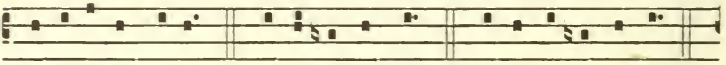


Agnus Dé- i, qui tóllis peccá-ta múndi, párce nóbis, Dó-

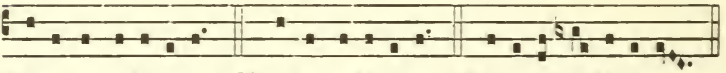


mine. Agnus Dé- i, qui tóllis peccá-ta múndi, exáudi

nos, Dómine. Agnus Dé- i, qui tóllis peccá- ta múndi,

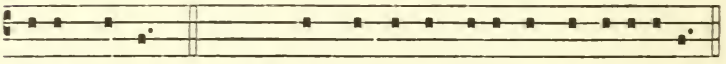


mi-seré-re nóbis. Chríste, áudi nos. Chríste, exáudi nos.

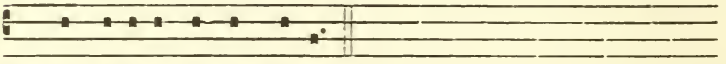


Kýri- e, e-lé- ison. Chríste, e-lé- ison. Kýri- e, e-lé- i- son.

*The celebrant, kneeling, intones*



Páter nóster. *in silence.* ℣. Et ne nos indúcas in tentati- ónem.

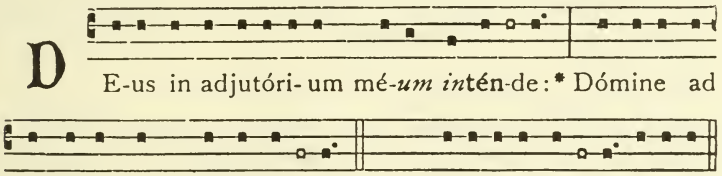


℟. Sed líbera nos a má-lo.

*The chanters intone*

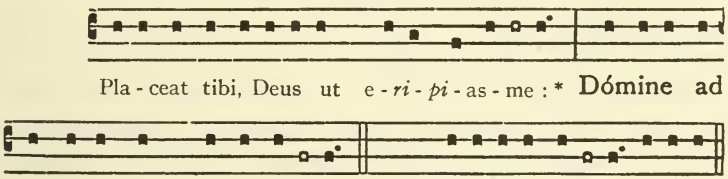
Psalm 69[1]

Psalm 69.




2. Confundántur et revereántur, * qui quáerunt ánimam meam.
3. Avertántur retrórsum et erubéscant * qui volunt mihi mala.
4. Avertántur statim erubescéntes, * qui dicunt mihi: Euge, euge.
5. Exúltent et laeténtur in te omnes qui quaerunt te, * et dicant semper: Magnificétur Dóminus, qui díligunt salutáre tuum.
6. Ergo vero egénus et pauper sum: * Deus ádjuva me.
7. Adjútor meus, et liberátor meus es tu: * Dómine, ne moréris.
8. Glória Patri et Fílio, et Spíritu Sancto.
9. Sicut erat in princípio, et nunc et semper, * et in saecula saeculórum. Amen.

Psalm 69 (new version)[2]




2. Confundántur, et erubéscant, qui quaerunt vitam meam.
3. Cedant retrórsum, et pundore afficiántur, qui delectántur malis meis.
4. Recédant confusióne opérti, qui dicunt mihi: Euge, euge!
5. Exúltent et laeténtur de te omnes qui quaerunt te;
   et dicant semper: Magnificétur Deus, qui desíderant auxílium tuum.
6. Ego autem miser sum et pauper, Deus, succurre mihi!
7. Adjútor meus et liberátor meus es tu: Dómine, ne tardáveris.
8. Glória Patri et Fílio, et Spíritu Sancto.
9. Sicut erat in princípio, et nunc et semper, * et in saécula saeculórum. Amen.

[1] a) In the *old* version chanters intone as far as the asterisk and all continue the verse.
b) Chanters take second verse and all even verses.

[2] In the *new* version chanters take odd verses from the beginning.

*The celebrant, kneeling, sings the following versicles to which the choir or clergy responds.*

V. Salvos fac servos tuos.
R. Deus meus sperántes in te.
V. Esto nobis Dómine, turris fortitúdinis.
R. A fácie inimíci.
V. Nihil proficiat inimícus in nobis.
R. Et fílius iniquitátis non appónat nocére nobis.
V. Dómine, non secúndum peccáta nostra fácias nobis.
R. Neque secúndum iniquitátes nostras retríbuas nobis.
V. Orémus pro Pontífice nostro N.[1]
R. Dóminus consérvet eum, et vivíficet eum, * et beátum fáciat eum in terra, * et non tradat eum in ánimam inimicórum ejus.
V. Orémus pro benefactóribus nostris.
R. Retribúere dignáre, Dómine, ómnibus nobis bona faciéntibus propter nomen tuum*vitam aetérnam. Amen.
V. Orémus pro fidélibus defunctis.
R. Réquiem aetérnam dona eis, Dómine, *et lux perpétua lúceat eis.
V. Requiéscant in pace.
R. Amen.
V. Pro frátribus nostris abséntibus.
R. Salvos fac, servos tuos, Deus meus, sperántes in te.
V. Mitte eis, Domine, auxílium de Sancto.
R. Et de Sion tuére eos.
V. Domine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.

The procession takes place here, during which the *Pange lingua* is sung. Having arrived at the altar, the *Tantum Ergo* is sung, and at the *Genitori* the Blessed Sacrament is incensed, after which follows:

V. Panem de coelo praestitísti eis. (T. P. Alleluia.)
R. Omne delectaméntum in se habéntem. (T. P. Alleluia.)

Then follow the *Orations:*

OREMUS.

Deus, qui nobis sub Sacraménto mirábili Passiónis tuae memóriam reliquísti: tribue, quaésumus, ita nos Córporis, et Sánguinis tui sacra Mystéria venerári, ut Redemptiónis tuae fructum in nobis júgiter sentiámus.

---

[1] *Sede vacante* this versicle and response are omitted.

*From Advent to the Nativity.*

Deus, qui de Beátae Maríae Vírginis utero Verbum tuum, Angelo nuntiánte, carnem suscípere voluísti praesta supplícibus tuis, ut qui vere eam Genitrícem Dei crédimus, ejus apud te intercessiónibus adjuvémur.

*From the Nativity to the Purification.*

Deus, qui salútis aetérnae Beátae Maríae virginitáte foecúnda humáno géneri praémia praestitísti: tríbue, quáesumus, ut ipsam pro nobis intercédere sentiámus, per quam meruímus auctórem vitae suscípere Dóminum nostrum Jesum Christum Fílium tuum.

*From the Purification to Advent (except during Paschaltide).*

Concéde nos fámulos tuos, quáesumus, Dómine Deus, perpétua mentis, et córporis sanitáte gaudére: et gloriósa Beátae Maríae semper Vírginis intercessióne a praesénti liberári tristítia, et aetérna pérfrui laetítia.

*During Paschaltide.*

Deus, qui per resurrectiónem Fílii tui, Dómini nostri Jesu Christi, mundum laetificáre dignátus es: praesta, quáesumus; ut, per ejus Genitrícem Vírginem Maríam, perpétuae capiámus gáudia vitae.

Omnípotens[1] sempitérne Deus, miserére fámulo tuo Pontífici nostro N., et dírige eum secúndum tuam cleméntiam in viam salútis aetérnae, ut, te donánte, tibi plácita cúpiat, et tota virtúte perfíciat.

Deus, refúgium nostrum et virtus, adésto piis Eccléſiae tuae précibus auctor ipse pietátis: et praesta, ut quod fidéliter pétimus, efficáciter consequámur.

Omnípotens[2] sempitérne Deus, qui salvas omnes, et néminem vis perire: réspice ad ánimas, diabólica fraude decéptas; ut omni haerética pravitáte depósita, errántium corda resipíscant, et ad veritátis tuae rédeant unitátem.

Omnípotens, sempitérne Deus, qui vivórum domináris simul et mortuórum, omniúmque misereris, quos tuos fide et opere futúros esse praenóscis: te súpplices exorámus, ut pro quibus effúndere preces decrévimus, quosque vel praesens saéculum adhuc in carne rétinet, vel futúrum jam exutos córpore suscépit, intercedéntibus ómnibus Sanctis tuis, pietátis tuae cleméntia ómnium delictórum suórum véniam consequántur. Per Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit, et regnat in unitáte Spíritus Sancti Deus, per ómnia saécula saeculórum. R. Amen.

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[1] *Sede vacante* this oration is omitted.

[2] For Archdiocese of Baltimore approved in 1858, and extended to all Dioceses of the United States, 24 January, 1868.

*The celebrant kneels and sings*

V. Dómine, exaúdi oratiónem meam.

R. Et clamor meus ad te véniat.

*The chanters intone*

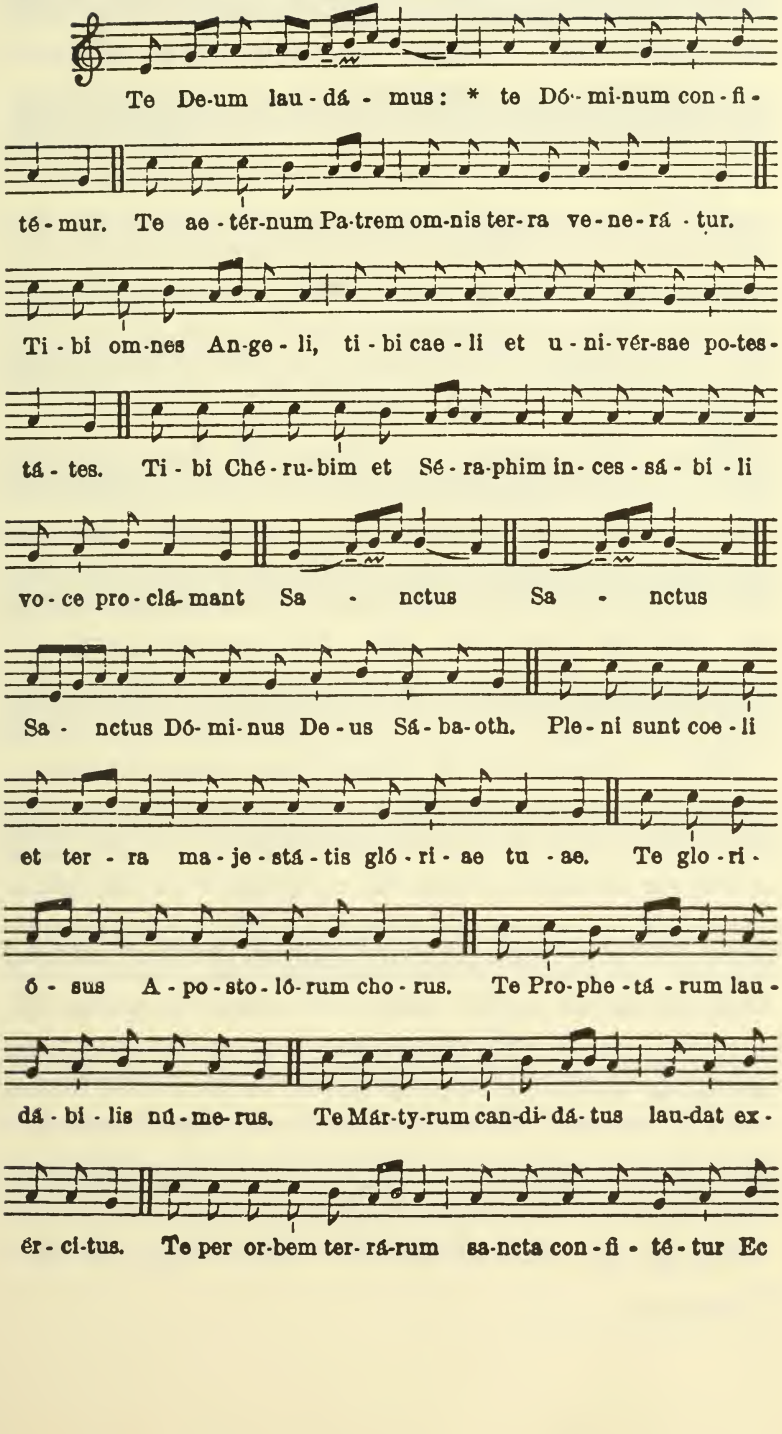
V. Exaúdiat nos omnípotens et miséricors Dóminus.

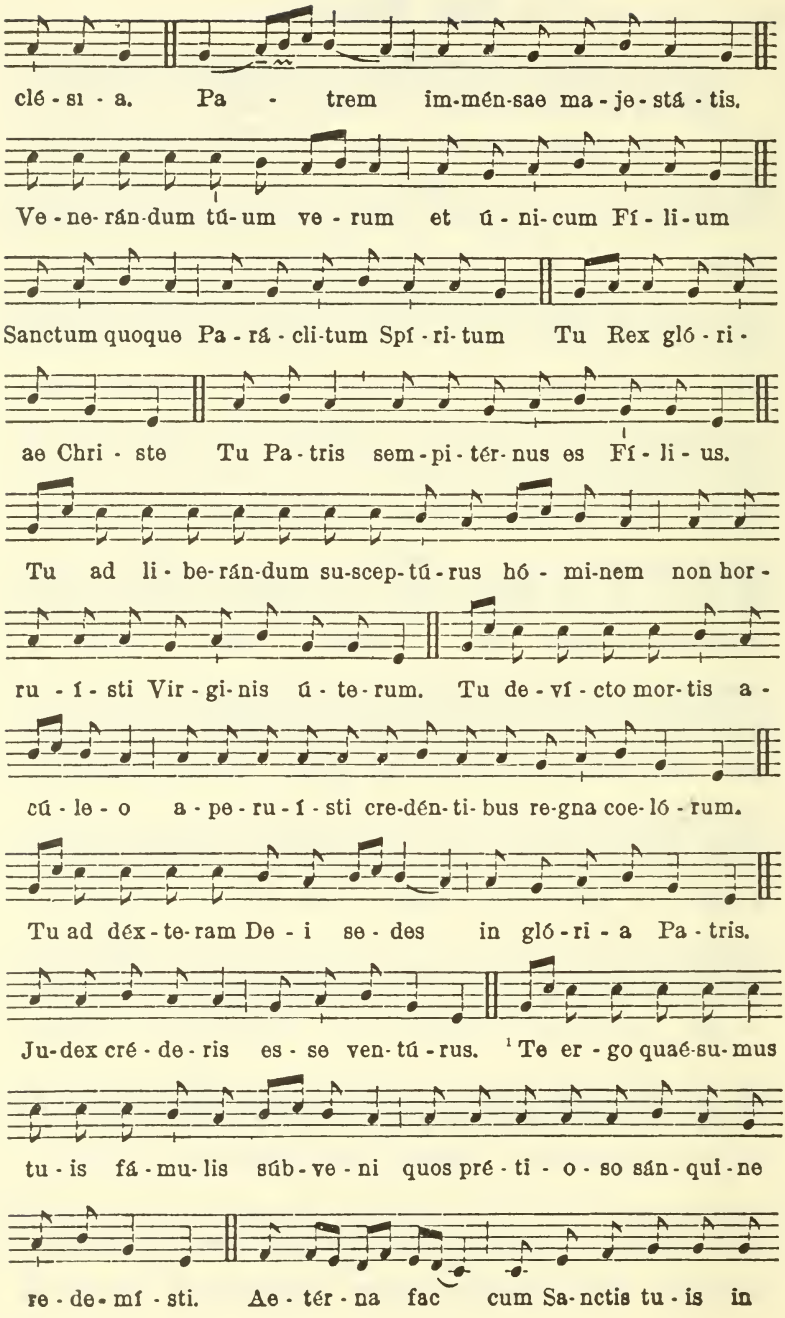
R. Et custódiat nos semper. Amen.

*The celebrant subjoins*

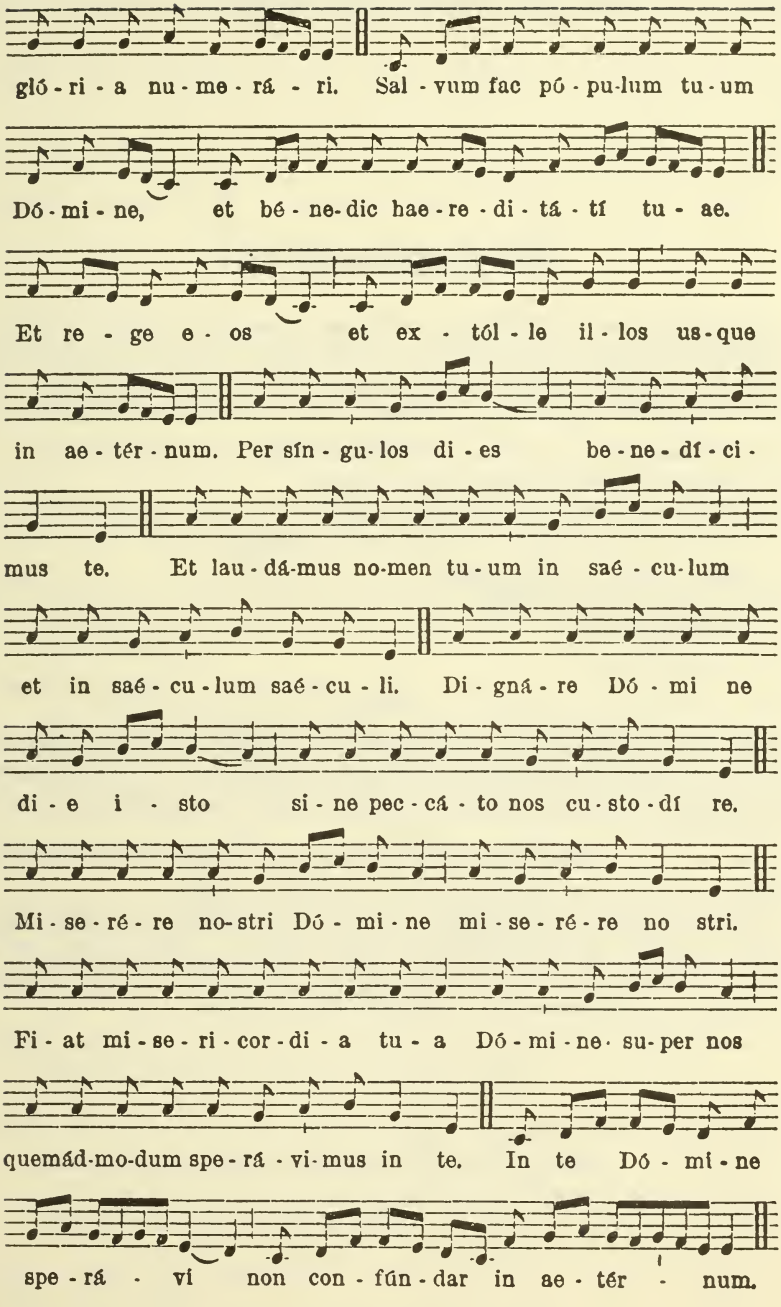
V. Fidélium ánimae per misericórdiam Dei requiéscant in pace.

R. Amen.

# Te Deum

Te De-um lau-dá-mus: * te Dó-mi-num con-fi-
té-mur. Te ae-tér-num Pa-trem om-nis ter-ra ve-ne-rá-tur.
Ti-bi om-nes An-ge-li, ti-bi cae-li et u-ni-vér-sae po-tes-
tá-tes. Ti-bi Ché-ru-bim et Sé-ra-phim in-ces-sá-bi-li
vo-ce pro-clá-mant Sa-nctus Sa-nctus
Sa-nctus Dó-mi-nus De-us Sá-ba-oth. Ple-ni sunt coe-li
et ter-ra ma-je-stá-tis gló-ri-ae tu-ae. Te glo-ri-
ó-sus A-po-sto-ló-rum cho-rus. Te Pro-phe-tá-rum lau-
dá-bi-lis nú-me-rus. Te Már-ty-rum can-di-dá-tus lau-dat ex-
ér-ci-tus. Te per or-bem ter-rá-rum sa-ncta con-fi-té-tur Ec


clé - si - a. Pa - trem im-mén-sae ma - je - stá - tis.
Ve - ne - rán-dum tú-um ve - rum et ú - ni - cum Fí - li - um
Sanctum quoque Pa - rá - cli-tum Spí - ri-tum Tu Rex gló - ri -
ae Chri - ste Tu Pa-tris sem-pi-tér-nus es Fí - li - us.
Tu ad li - be-rán-dum su-scep-tú-rus hó - mi-nem non hor -
ru - í - sti Vir - gi-nis ú - te-rum. Tu de-ví - cto mor-tis a -
cú - le - o a - pe - ru - í - sti cre-dén-ti-bus re-gna coe-ló - rum.
Tu ad déx - te-ram De - i se - des in gló - ri - a Pa - tris.
Ju-dex cré - de - ris es - se ven-tú - rus. [1] Te er - go quaé-su-mus
tu - is fá - mu-lis súb-ve - ni quos pré - ti - o - so sán - qui - ne
re - de - mí - sti. Ae - tér - na fac cum Sa-nctis tu - is in

[1] All kneel for this verse.


gló - ri - a nu - me - rá - ri. Sal - vum fac pó - pu-lum tu-um
Dó - mi - ne, et bé - ne-dic hae - re - di - tá - tí tu - ae.
Et re - ge e - os et ex - tól - le il - los us-que
in ae - tér - num. Per sín - gu-los di - es be - ne - dí - ci -
mus te. Et lau - dá-mus no-men tu-um in saé - cu-lum
et in saé - cu - lum saé - cu - li. Di - gná - re Dó - mi ne
di - e i - sto si - ne pec - cá - to nos cu-sto-dí re.
Mi - se - ré - re no-stri Dó - mi - ne mi - se - ré - re no stri.
Fi - at mi - se - ri - cor - di - a tu - a Dó - mi - ne· su-per nos
quemád-mo-dum spe - rá - vi-mus in te. In te Dó - mi - ne
spe - rá - vi non con - fún - dar in ae - tér - num.

# Thanksgiving Service

The singing of the *Te Deum* after the procession at Forty Hours' Adoration is not prescribed, but *ad libitum;* nor are the following versicles and responses with the prayers sung on this occasion. The latter are added when the *Te Deum* is part of a thanksgiving service.

V. Benedicámus Patrem et Fílium cum Sancto Spíritu.
R. Laudémus et superexaltémus eum in sáecula.
V. Benedíctus es Dómine in firmaménto caeli.
R. Et laudábilis et gloriósus et superexaltatus in sáecula.
V. Dómine exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spíritu tuo.

OREMUS.

Deus cujus misericórdiae non est número, et bonitátis infinítus est thesaúrus: piíssimae majestáti tuae pro collátis donis grátias ágimus, tuam semper cleméntiam exorántes; ut qui peténtibus postuláta concédis, eosdem non déserens, ad práemia futúra dispónas.

Deus qui corda fidélium Sancti Spíritus illustratióne docuísti; da nobis in eódem Spíritu recta sapere, et de ejus semper consolatióne gaudére.

Deus qui néminem in te sperántem nímium affíigi permíttis, sed pium précibus praestas audítum: pro postulatiónibus nostris, votísque suscéptis grátias ágimus: te piíssime deprecántes, ut a cunctis semper muniámur advérsis. Per Dóminum Nostrum Jesum Christum Fílium tuum: qui tecum vivit, etc.

# Notandae

I. During public exposition, there should be at least two adorers in the sanctuary. If possible, they should be priests who wear surplices and a white stole or a stole of the color of the day. Where priests cannot be supplied, altar boys in cassock and surplice may be used as adorers.

II. Hymns in Latin *only* are to be sung during the procession with the Blessed Sacrament.

III. When the Forty Hours exposition does not continue through the night, Benediction of the Blessed Sacrament is given before It is reposed.

IV. If a funeral occurs while the Forty Hours is in progress, it must take place in the basement church. If the funeral cannot be postponed or other suitable arrangements made, the body may be brought to the church and the absolution pronounced over it. This must be done without chant or solemnity and as far away from the altar of exposition as possible.[1]

V. Holy Communion should not be distributed from the altar of exposition but from a side altar tabernacle where the ciboria should be transferred. Likewise, the general rule forbids private Masses at the altar of exposition.

VI. Commemoration of the Blessed Sacrament is made only in Masses offered at the altar of exposition.

VII. a) In sung Masses, *only* the oratio imperata *pro re gravi etiam in duplicibus primae classis* is commemorated.[2]
b) In read Masses, the general rule is observed that there are never more than three collects.[3]

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[1] S. R. C. 2943, I; 3357; 4235, VII.
[2] S.R.C. May 8, 1957.
[3] Bouscaren-O'Connor, *Canon Law Digest*, Vol. IV., p. 45.

VIII. A veil or banner must be placed before the Blessed Sacrament exposed, unless it is a brief *ferverino* on the Eucharist.

IX. *ASH WEDNESDAY:* Ashes are blessed and distributed before exposition of the Blessed Sacrament takes place. When the Blessed Sacrament is exposed continuously and during the night, the ashes are blessed and distributed from a side chapel or altar.

X. *PALM SUNDAY:* a) Postpone the exposition of the Blessed Sacrament until after the blessing and procession with the palms.

b) If Palm Sunday and the second or third day of the Forty Hours coincide, the blessing and procession of the palms shall take place before the exposition of the Blessed Sacrament.

c) "If the Blessed Sacrament is not reposed at night, It may be brought temporarily to a side chapel, where there should be some adorers, until after the Palm Sunday liturgy has been completed. If there is no side chapel suitable for reposition, the Blessed Sacrament may be reposed in the tabernacle."[1]

XI. *ALL SOULS' DAY:* a) If the opening of the Forty Hours occurs on this day, exposition shall follow the Requiem Mass. The votive Mass of the Blessed Sacrament is not permitted and the exposition is to be a distinct and separate function. White vestments are worn for the exposition and procession of the Blessed Sacrament and black vestments for the Mass.

b) If this feast occurs on the second day of the Forty Hours, the Requiem Masses are offered only on the side altars and with violet vestments. If exposition was interrupted during the night, the Requiem Masses are said the following morning (the second day) with the celebrant wearing black vestments. The Missa Pro Pace is never permitted.

c) If the closing of Forty Hours occurs on this day, and the devotion was not interrupted during the night, Requiem Masses in violet vestments are permitted at the side altars. White vestments are worn for the ceremonies of reposition.

[1] Finnegan, *Priest's Manual for the Forty Hours' Devotion.*

If the exposition has been interrupted during the night, and reposition takes place at an evening service, the Requiem Masses are said in black vestments before the Blessed Sacrament is exposed. If the Blessed Sacrament has been exposed, the Masses are celebrated at a side altar in violet vestments. White vestments are worn in the evening for the reposition ceremonies.